M 2536
Sat. Feb. 15, 1975
Land
Lunch/Evening

Lunch

MR. NYLAND: So maybe we talk a little bit, huh? Assuming that you are finished with your meal. One little joyful thing; Peter Heim called this morning. He has another child, this time a daughter and her name was Elizabeth something. They have not decided on a middle name. I think a little over seven pounds, Kathy is fine, so is Peter. So, it's very lovely. You know we have many more expecting children in Warwick. Seems to be very prolific atmosphere.

I want to say something about and want to ask you a question. How do you take the present depression and inflation? Not so much the adjustments you will make, of course, you can't help it. But, in regard to that, what may be the cause? Why do we have a variety of different experiences a little unusual? And what is it that we cannot explain religiously as a God sending it. Last night I tried to avoid using to many religious terms because I'm always afraid that that creates a prejudice, and it is alright for certain people when they know, or rather when they are not

that way affected, but, if I do it, it looks as if I'm that kind of a preacher, and, of course, I'm not. Even if Gurdjieff writes about religion, a whole chapter, and we do use religious terms, (even if we say the word God--the different meanings that one has for that), certainly they are not always the same for different people.

You know Work is really pragmatic. You know William James who used that word? I hope you are familiar with his Varieties of Religious Experiences. If you don't know it, it would be very useful to read it and to become acquainted with different ways of thought of a religious kind, of different people and some explanations. But, we place the emphasis on the application and therefore what I suggested last night was pragmatic. See what you are. Become acquainted wtih what you are doing and see actually how you react to that what is supposed to be done by you yourself as a human being. And, in line with that, the adaptability of a person having to take the conditions as they are now being presented by Mother Nature and, what will your attitude be and, how will you take it: either politically in judgment, as it were, about those who are starting to govern and making attempts to creating conditions which may be useful for the economics.

And the economical influence on ourselves; what does it really mean? I have an idea, you see, that there has been a fight between nature and culture. And that we have gone in the direction of cultural development--all over the World, not necessarily here-- and that we have misplaced the accent and have lost a little bit of what we should have become. And, that Mother

Nature is angry. You can also say it differently--that there are certain changes going to take place because it is in the sign of the times as a whole and we talk about the year two thousand and that this is only preliminary. And, I think there must be some truth in it because that what we experience now, we look at it still from the standpoint: I hope we'll get over with it very soon and then we can return again to what we were before. It's utterly wrong! We'll never return to what we were before, because that what we were and what caused it is exactly the wish to have all kind of different things--gadgits, etc.--in all kind of forms and colors and the rest; any number of things that could be satisfied by anybodies taste, all of that simply meant that we had to supply it in production, of course, there were not enough people even to buy such things and it caused calamities left and right.

If we condier that particular economic aspect, and if it is actually that Mother Nature is dissatisfied and that it has to be set right' 'cause, Mother Nature also is interested in her own growth, and that maybe the Earth is ready to become a planet, strange as it may seem, but, that because of that, humanity also has to understand what is involved in becoming a planet, for the Earth and for the; that is, for each person to become more and more a real man. But what ever that is the future probably will tell.

But, what is it we have to get rid of that has been wrong; that caused this particular calamity to take place? We have not lived within our means. We have wasted tremendous amounts of energies. We wanted satisfaction for practically everything that

that we wished and, if we wished it and it didn't exist we started to make it. And so, the answer is stay within our means and become more austere. That is what we have to do as a nation, that is what we should do as individuals, that is what we should do as a group. That is how we should learn how to take care of activities to see what there is as money, which is the only medium of an exchange of actually equating that what is our energy into forms which are of more value. And, I feel that we have to learn a great deal. Because, if we do become more simple about ourselves it will be easier to understand each other. And if we want to try to cooperate, which is a very difficult problem for the West coast, you have to become much more simple about your ordinary life. And then there may be an understanding of each other in their wish to become simpler and not too goddamned complicated, and not expect that someone else will understand you when you are complicated, because, you have not even any right to ask someone to be interested in that way.

This group is facing a certain difficulity and you have to overcome it. Because, culturally regarding this group you've gone off the road. You have not stayed within your means. You have not understood how much energy there is. You have overbought. You have spent too much and you have not lived, as I say, within the means of the group itself. And, I see that, you might say, from the East coast a little easier. Almost, I would say, after three-thousand miles I can be a little bit more objective about it. And the reason why I mention it is simply because I think you ought to know what I think.

In the next couple of days I would like to continue to talk about certain things more in detail with a few people to see actually if it is true what I'm saying because, I may be quite wrong. And, maybe there are other explanations possible and then it would be worthwhile to find out. But, I certainly would like to go into detail about what actually is and, also, what can we do about it, provided you want to do something about it, provided you want to be more austere in your behavior, more serious about your relationships, more knowledgeable about your aim and, that is why I emphasized the first evening about; establish the aim of Work. Because, only I think on the basis of that kind of objective viewpoint will you be able to do what your suppose to do, to be in accordance with that what is now becoming more and more a natural law. And, this law takes on the coloration of Great Nature, because, in between the natural, natural law, and our culture, is going to be a Great Natural law which will enable the Earth gradually to become a planet of a planetary level and, which will give Mankind and those who wish and actually want to make attempts, to give them a chance to develop their Kesjanian Body.

I think it's interesting because, I think the latest, or the last, lecture of Bennet before he died was a statement in which he tried to illustrate his philosophy and he took as a subject the Kesjanian Body. Aside from the fact that that particular lecture was not very clear and that it belonged too much to the so called Bennet philosophy, the fact that he emphasized that as a necessity, and, also realizing he himself being more or less an intellectualist, that the emphasis is on the emotional attitude, because that in

the last instance will give the energy necessary for the functioning and the change--and the--creating the conditions for a change. And, it is that question that you have to understand much more than the little bit of theory of ABC.

Work is really--adjustable. You can start with a little bit of an understanding whatever Work may mean for you but, then in the application you go over completely onto that wish which you always talk about; a realization that something is wrong and you want to do something about it. Well the question is: What do you think is wrong with us? As I say, wishing toomuch and not wishing to pay, hoping that things will just go the line of least resistance without making any particular effort, sitting in a, in a certain condition expecting the fried chichen to fl-fly around and just go into your mouth when you open it.--no particular desire to do something for it and, the basis, of course, for all of that is selfishness. Either you give up something of your own self and you try to control expressions of selfishness, otherwise there will be constant havoc and difficulties of understanding. Because, when you are selfish and you want to defend that and there is an opposition you get angry and in an angry state you have absolutely no control over what your're saying or doing. If you wish to become unselfish, that is, to share with others to what they are entitled to and they will share with you what you are entitled to, you establish a level of being among people in a group which is quite different from what one usually is and, I'm talking now about ordinary life. This group should be different from ordianry life. At the present you still continuing exactly the same as if the

group doesn't exist.

You are not working together. You come here today, thirty-five people or so, on a Saturday, unusual. I said last night, why? Because I happen to be here? It's all right, if that is the cause, but how are you going to use it? And will you ever want to continue with it to come on a Saturday? Probably not. After I go it will be only the Sunday, and then maybe, maybe--There is not enough of that kind of a spirit, not even of a wish to work together let alone real cooperation. You don't know what your doing. You forget opportunities.

You don't realize the condition in which you are. And, gradually it's being taught to us here and in other places of the World, with welfare roles and real suffering and almost the impossibility of adjustment, and wishing to give all kind of information of how we can get out of the mess. And all the contradictiery statements that are being made by all so called, 'statesman'. You know it is quite idiotic that we at the present time don't really know how to solve that particualr small kind of a problem that has caused all this difficulty.

Don't let it happen to us. We are still small enough; we can still see what is wrong. We can still makes attempts to straighten it out--if we can agree that certain things are not quite right. But if you are not willing to look at conditions from the standpoint of someone else, you will never have an agreement. And when there is no agreement even among a small number of people, you are like loose sand and you will fall apart. It doesn't matter how many beautiful buildings you have and how lovely the land is on a

beautiful day like today. You want cooperation and understanding among each other; you should work for it. Because it is an attempt that has to be made contrary to that which you really wish within yourself; that is, each person is selfish; he wants certain things, not only vanity, but that what he thinks he has a right to, that he is, as a human being, entitled to a variety of different things which he wants to possess.

We talk more and more about such things in the rest of the week. But I would like to ask you to see what actually is the influence of that what you are now forced to experience as a result of this terrible inflation, and the depression and the recession and the nonsense that is being talked about. And whatever it may be, I say, don't let it affect us. It ought to bring out, much more on the part of ourselves, to take that what is the lesson to heart and to become more simple in our relationships with each other and more understanding; not to expect certain things which should not be expected but are only a logical result of a cultural surrounding of expanding and expanding, ad infinitum.

Return to that what is simple. You remember Spinoza. I remember the quotation in French, "Revenant la nature." Pantheism is based on that. That is the return to that what is natural, not cultural--that is already off the read; I think it--is--already has an accident. We've got to straighten things out so that they are very simple; as an ordinary road to follow--and hope that there is not too--too much ice or snow in the way, and not too many obstacles here and there as potholes. We want to work together--make up your mind and work. If this group doesn't give it, don't

come. If it can give it and you're critical, you make it--you make it--happen. If you are critical you are the person straighten it out; otherwise you have no right to be critical. So, at least, have an idea of what perhaps could be done and follow that if you can--and, of course, it will involve a certain amount of sacrifice, and maybe unselfish wanting to do that, maybe for your neighbor, even if you don't like him.

Listen to the music we will play. That is de Hartmann in his particular message--through music. Listen to the definitness of it; the clarity, the sound, the strength. It is real, beautiful Gurdjieffian music--and de Hartmann understood it. We listened a little bit to it before--before lunch, and I was amazed, because I hadn't heard it for some time and it is really lovely to see--such clarity; to hear it! This is what I mean: clarity among ourselves about our aim, and what we really wish for oneself and for others, and then to work together, very simple, no pousse-passe , no shenanigins, no desire for acknowledgement; just simple, as a human being when he wishes to work for that what he cares for, and then utilizes everything he has of what ever the three centers can give him.

Make your Work, whatever way it happens to be, make it complete. If your heart and your head and your hands are in it, it will, already, produce harmony--of a certain kind. It is not the harmony of fusion as yet, because that would be one solitary note, or a chord which belongs together. These are sometimes attempts at cacophony, but the attempts are worthwhile to try to see out of that chaos every once in a while, something of clarity can start.

and then when that is there and you see it or you hear it, then there is hope. And I hope then that you will continue, not to give up, just continue. And make attempts time after time, not to be satisfied with a little bit. Try to eat as much as you can in accordance with your capacity. When you can digest it, your entitled to eat. When you over-eat you may as well throw up. And when you don't eat enough-- you are very sinful. We'll talk some more tonight, huh? We'll use the same cassette, all right? And now, will you play?

EVENING

MR. NYLAND: All right Harry. I'm sorry it's a little later. It's probably--no, not too much of that--It's probably my fault because I sat here, I didn't realize you were--some of you--were waiting outside. Do you mind this darkness? Huh, does it remind you of something maybe,(chuckling)? As if we want to hide something. One has to consider many times different kinds of prejudices of people. Of course it's obvious you cannot <u>please</u> everybody. If that is actually a question of pleasing. As far as I'm concerned I really don't care about the pleasing. I want to talk about certain things which I believe important, and I hope you also consider it important. And on that kind of basis you can sit in the dark or in full light. The reason why I prefer it is for my eyes, that's all. So, I hope it doesn't bother you.

We will have questions and answer tonight. We are a little limited of course if we go by a cassette, and using up a little bit at lunch, I think there's still enough left that we can get

--get in some questions if you have any. You have--I hope you were very practical today; that you could see a great deal of yourself in some way or other, either consciously or unconsciously. And it may be worthwhile to talk about that. So ask if you want to.

Steve Green: "Mr. Nyland?"

MR. NYLAND: "Steve?"

Steve: "Yes."

MR. NYLAND: "Fine."

Steve: I've had this--uh, been thinking about this for last few weeks and spoken about it at a Monday night meeting a couple of weeks ago. And it had to do with a condition I've--I get in--I have been getting in as a result of considering what I want to do--uh--with my life in the future and what I've done with it. And it's been in the last month or two that I've really been considering that. I think that's the reason this has been happening. And what happens is that, particularly earlier in the day, I'll be doing my business or something, and I'll then go into say, walking from one place to another. And as a result of what I'm not sure,---I'm try to find words for this, and I've--the only thing I've come up with is--uh--I have a certain realization of what I am, or something hits me, but it's not--it's not in my head, it's more--it has to do with my life in a way that-uh--I'm not used to. It's--and when that happens I then--my wish to Work is there and I just wish to have something that is with me that has the qualities of an "I". And that is because I have felt the need to have something else in my life than myself and the way I am. And at, those times,

when I have had that effort, there continues this realization but it's not--I don't know how to put this clearly. I am, and there's no; there seems to be very little, if any, consideration of what I am, but I just am and I can continue walking or what I'm doing and, the word registration doesn't seem to fit quite right, but it's--it reminds me more of what I can remember as an Awareness of myself."

"And my question has to do with; I've tried Working much more in the past few months in other situations, where I make a task or I just think of it. And the results are not at all as clear as they have been when I come to--come to myself in this way; it's--it sort of hits me. And what I really--it seems to me this focus on having the truth about myself, and that truth sort of hits me, and what I wanted to know, if you could clarify or help me in explaining how it is that I can increase that in myself that--wa-a try it--I've been trying to face myself more in the past two months. And that's what I'm interested in, because it seems to be that is what is bring me to myself at those times, and those times bring a result which I recognized as being purer and, what I understand Awareness to be. That's my question."

MR. NYLAND: "Yeah. In the beginning I though you were linking it up with a life's aim.

Steve Green: "Well that was--that's part of my considerations, but for me to consider my life's aim I've had to try to face what I actually am."

MR. NYLAND: "That is right; I think we di-distinguish in aims; between a daily aim and a yearly aim, and a life's aim. And some

times one adds to that a univeral aim. I think all four have a perfect right to exist. And I think they should be linked together so that one will lead to the other.

I think it is quite right to first consider one's life's aim. Because it would be easier to allow for a certain time length where it can grow up. And you don't have to be particularly in a hurry, then only that you limit it to the existence of your life on Earth. I think from there you can add more perspectives by looking at it, as I call it a universal aim, that's considered--consideration of one's life as it is, but totally in existence, independent on certain periods when it becomes apparent in some kind of a form. And also, it is possible to work the other way; towards a year aim and from there to a day aim, so that then such an aim is in conformity to your life's aim.

Now the question how to make that what we are using as a, as a means for reaching a certain aim which we define simply as a "Harmonious Man"; a person who, on Earth, develops in such a way that he can be in equilibrium, or that he can be at peace with himself, and then, perhaps, being in that state that he is able then at such a time to understand a little bit more about the function of his own life in relation to a universal aim, belonging more and more to that what is of a different kind of existence away from this Earth.

Now, I think it is necessary first to be clear what I really want for myself in my life. And if that is a certain clarity, then I start to use the time that is alotted to me on Earth in such a way that I will have most opportunity for reaching that kind of

aim without violating that what is still demanded of me by being a human being on Earth. And sometimes I think it's very difficult, because there is very definitely something that I want to reach while I'm alive here, as a human being, and at the same time, wanting to use the opportunities and the different conditions and influences in such a way that also something else is being built up. That shu—that means,of course, that I have to come to conclusions regarding the energy available for one aim--that is, an ordinary earthly aim, let's say--and for the other aim which is my aim for my spiritual life. How much I will want to spend on one or the other, I don't know, but if I have in mind that I would like to use this life in the best way possible--most efficiently--I have to satisfy the demands that are placed on me as a human being, and somethimes we say I have to pay Mother Nature for giving me the opportunity to exist and to be able to take care of myself and my body in a certain way. The other is, of course, the obligation I have of seeing why this body has to be bound on this Earth, and then has to set itself free, for what purpose I really consider that as a question that I must now consider regarding this Earth if I wish freedom. And so it comes down to a realization; what are the best conditions for either one and the other, doing one as well as the other, or certainly not neglecting the one instead of uh--and in-in the place of following that what beca-comes most important.

I don't really know, in the beginning, what value there is to be attached to either one: the so-called, let's say, 'unconscious aim' of ordinary maintenance of myself as a body, as a human being;

and the other aim: the development towards accomp-or a-acheivement of having a Soul. Because there are different reasons why I think if I live in certain conditions at the present time, which I partly can create,(the conditions in which I hap-to live on Earth), I will assume that in such conditions I will have a better chance to devote energy for the fulfillment of my ultimate aim; my life aim or perhaps universal. And I don't know enough about it. I have to go through periods of application and gradually finding out what seems to be the best, keeping both aims in mind. And in the second place I have to decide how much percentage I want to give to the ordinary maintenance. And how much I would like to give to the other. And there I'm confronted with a tremendously difficult proposition: in the first place I don't know how to divide such energies; I don't know enough about myself. In the second place when the energies exist I don't know what the final result is. Because for the maintenance I can make, more or less, an assumption; that if I keep on going and keep healthy and take care of a variety of different things and then adding to that to see what are the obstacles in that kind of life for the possible development of myself as a Soul, that I can, more or less, understand and also evaluate. But the other: what is it that I have to do in order to become that kind of a man? Not only the kind of energy that is necessary for it, but I have no--no notion of how such energy is going to be used up or digested. And I have absolutely no idea of how much time it will take living on Earth to develop something like a Soul. Because I have no building blocks, I have no experience, I don't know how such energies actually

are being used, and, as I say, I don't know how much time is consumed or is neededed. And about that there are different theories, of course. One says it can be accomplished in a very short time, provided a catalyzer for that process is sufficient and the conditions are favorable for actually accomplishing it.

But again the question comes up: what is it that I wish to become? Do I really want to become a Man in this life on Earth in relation to other people, or do I want to become a hermit, or do I want to become an angel, or do I want to become just a devoted kind of a person for a certain aim of loving God? So, I must really settle those problems first; to define my aim, and then perhaps I can define the method towards it. And only on the basis of further experimentation will I know what is the right kind of a method.

How much energy is needed for a certain length of time for me, being what I am; unconscious? How much is necessary first to Wake me up? How much is necessary to be given to the "I"? How much is necessary for counteracting the influences of my unconscious feeling and thought about this particular process? And then when the "I" is actually there and gives me information about myself, how much can I at that moment digest? How much can I actually start to use what I have experienced? How much extra energy is there that is useless? And how can I become most efficient in the direction of becoming a conscious and conscientious Man ?

And I think in general, experimentation will teach me that the-the way it is being done; that is, the way it will take place,

will depend, of course, on the state in which I am at any one time. And so that at a certain time I can be satisfied by having a little bit of energy which goes a long way. At other times I may need a great deal of energy to go a very short way. And in a very general way I do not know enough about the digesting; how long it takes. And many times I say it is necessary that there is a simmering process in order to digest that what is given in the best way and most efficiently.

And, so you see, I'm completely surrounded by little bits of problems which I cannot settle until I actually start experiencing --'xper-iance--some of them or as many of them as I can in order then to draw conclusions from that what I have reached. And constantly being alert to the possibilities that perhaps at any one time I may have to change my method. It is really truely a kind of a psychic research in which I use myself as an experimental rabbit, and I want to apply a variety of different ways to find out, constantly having in mind what is the ultimate aim of myself.

And you see that in the light of that, that what I do just for the maintenance becomes really very small, and ultimately, again, on that particular road, I will start to care less and less for myself, not even considering very much my position in life then only for the maintenance of myself, and that more and more of the questions of being repected or having achieved a certain name or that people will give me publicity, etc., etc.; that is, stroking my vanity in some way or other, I get very soon through with that in comparison with the ultimate aim I have of becoming a real Man.

And, of course, it is obvious because, I will more and more consider this period on Earth as a very unfortunate time which I really don't like and don't want at all. And when I was born I certainly cried in becoming a human being on this Earth understanding that a little bit more philosophically, that I really resented it, being born, that I didn't wish it, but for some reason, certain laws, stronger than I am, have ordained for me to do that and I have to go through it.

The solution is only then, at such a time thinking about it, to accept the condition in which I am and not to give too much energy to a variety of different kind of conditions on Earth, as much as I can allow myself to remain simple. And in the light of that, the other question, of the development of a Soul, I can concentrate on that more and more because that becomes, gradually, the most important question of my life. And when I see my life really as a stepping stone towards that, I don't want to stand too long on the stepping stone when that is the part of a stairway which goes up.

You understand, Steve. It is a difficult question to decide, but we'll talk a little bit--do we have--are we at the end here?--not yet--because when you make a specific-a-description, like you said; early in the morning, you have to consider very much how actually--can you get some water maybe, huh? Please---how much actually you profit by that in connection with the aim you wish. In the beginning it's extremely difficult to have any kind of measurement and you are still groping in the dark. And the only thing you can do is up to the best of your ability to apply what

ever you know about Work, the ideas of Objectivity, the existance of an "I", and to help this "I" to maintain itself also as long as it can be given food for that.

Looked at it that way there is one ultimate aim for a man: he knows how extremely difficult it is to introduce something Objective into a subjective world. And he himself as a man is completely sujective except for one little possibility which we call Magnetic Center. And so the desire for the wish even to create an "I" comes from that what is at-at the present time in each person, free; that is, wishing to be set free knowing that it is not free but still having that wish. Now the desire for this "I" as a guide and as counselor and as something that is like a mediator between God and myself, is, of course, a concept that has to be with me many times, and knowing that my unconscious state is not very fertile soil, and moreover, is it many times my enemy, particularly as far as the mind is concerned, that it is extremely difficult to find out how much progress I can make. And although my wish is that an "I" should exist with me, and, if it were possible, constantly, it will take very long time before that "I" actually is willing to stay within my domain and in my world. When it will happen I will not know, because there are so many different influences which will prevent it that when I find out what are the causes of such delays which will take place, and the obstacles which are inherent in the condition in which I am, I will have to aquire a great deal more knowledge than I have.

But, all that is to the good, because ultimately the aim is that an "I" as as a Conscious existence, and gradually becoming a

Conscious sense organ, but this time sense of a different kind; an Objective sense, so that it is not comparable to the five ordinary sense organs, but this sense organ has to do with the possible development of a Soul, and again by spliting it off in different energies by the possible development of my Kesdjanian Body. And therefore the aim for the formation of those two bodies is really that I wish, if I could, to keep on building them and not to have this "I" fall asleep. I will not wish this "I" to leave me. I want to continue to create conditions that the "I" is willing to stay with me, and that when it stays with me it is functioning and acting. And you see, that is a rather long time off. It means--any one time I think of Work, or I feel that there is Work as a possibility, instantaneously my "I" ought to be where it's supposed to be. Because I call on that "I", and when it is with me, as belonging to me, there is no question about the answer when I send it out--when I send out or ask for help.

It is very good to call that--to keep that ultimate aim in mind, because when it is there as "I" existing with me all the time, then it will be much and much easier to overcome any sense of time itself and gradually I will understand more and more that what is binding me is not any longer necessary when there is an "I" that can continue to live with me.

There is no particular answer to the question. You Work as well as you can and you check up at certain times what are the results of your own state. And, you see if there is a possibility of recognizing that what is of a higher kind of a nature existing as Kesdjan and also what might be the beginnings of a Soul.

MR. NYLAND: This is for real, right?

Yes.

Side II

MR. NYLAND: We can make it much easier if you give--if I give you ten machines. Alright Steve, you see what I mean?

Steve Green: Yes.

MR. NYLAND: And therefore, the answer of any kind of a question that anyone ever can ask is Work. In Work you will discover the answer. You will not get it by just starting to at Work and not doing it. That what is needed is the constancy of that kind of a wish to want to Work; that is, to do. And the definition of Man is a Man who knows how to do, at any one time in any kind of condition whatever it is even that the motivation is. He has to be up and doing, not sitting and thinking and feeling. He must be busy. And that is the only business that we are interested in when one wants to Work on oneself. Work is Work. Nothing else. It's not thought and it is not a feeling. They are motivations. Work actually is that what I apply and become as a Man when I am active. All right?

Steve Green: Yes.

Stephanie Sable: Mr. ...

MR. NYLAND: Ya?

Stephanie Sable: Uhm, this morning I was uhm, in the kitchen cleaning up uh, some dishes and fixing some food, and uhm, I uh, m--my thoughts were not really thinking about what I was doing.

And, I don't think my-my heart,uh, was in what I was doing particularly; I was giving enough to do the job well, but I wasn't uh, together in my thoughts and feelings and I wasn't able to Work then. And then I started uh, trying to clean the spout on the coffee pot and I became absorbed in trying to clean it , and uhm, then the wish to uh, to see myself come to the foreground and I was able at that time to be Aware over that period of of minutes --of--at different uh,mo--moments, and, and....

MR. NYLAND: Are you sure? Because, I'll stop you here. Why one becomes interested in doing certain things in the right way. It's definitely engages you and demands attention. And a la--large quantity of energy is needed for that. And it is always questionable if actually the thought and the feeling about wishing to Work goes over into the actuality of an "I" being there. If an "I" is there it takes over and you are not interested anymore in doing it right, or in accordance with ordinary unconscious measurements that you have attention for it. When an "I" actually starts to exist it doesn't make very much difference how one is and what one is, only that "I" is interested in you being alive. And the realization of you being alive is sufficient for that "I" to maintain itself as long as you can feed that. I'm always a little afraid of when a person becomes really interested that at the same time they are so involved in what is being done that there is very little real interest in an "I" existing, because that, as a result of an "I" functioning, is quite the opposite. That is in the beginning. When an "I' really can exist and stays for some time, then that "I" is strong enough to assist in

a process of that kind of unconscious attention. But that is a different step. It's quite alright if you want to say that you Worked, but the real reason you have to apply to yourself: you Work when there's extremely little unconscious feeling or thought. And the smaller the amount of energy that is going into the ordinary maintenance, of a thought process or even a mental something and your feeling process, will determine how much an "I" can actually be present to you.

Stephanie Sable: That was really my question, because, uhm, my thoughts and feelings were definitely in the way.

MR. NYLAND: Yeah, that's right.

Stephanie Sable: And, and I think it is questionable whether uh, how--I felt that there uhm, there was an interest to see myself objectively, but I don't know really how impartial that was. I don't think it was.

MR. NYLAND: No. There was an interest. It became the question that it would be nice if. But, to do it actually, that is different.

Stephanie Sable: That's what I--and I think that--so what your saying--well, my question is that I wanted to be able to concentrate or, if uh, to be able to Work at such a time, but you're saying that I can't.

MR. NYLAND: I wouldn't do it. Because I think that the "I" is not strong enough, that even if for a moment, just one flash, it can be there as a result of a thought or a feeling, but it almost immediately disappears because there's no energy to feed it.

Stephanie Sable: Yeah, O.K.

MR. NYLAND: It's a step that one has to go through to get really

to the point that an "I" becomes mature. When an "I" starts to grow, and, is sufficiently grown up, very much like anyone starting in his life and having to wait until the physical body is mature, eighteen years or twenty years go by. Well, I don't know how much time is necessary for an "I" to be born, and then, after having been conceived, then born, and then actually be mature enough to be able to make, as Gurdjieff would call it, an--a descent to this Earth. Nothing is said how long it took Beelzebub to build a telescope. All we know is that he had to be on Mars and that they were busy with the telescope. And at certain times when the telescope was finished, he could make observations about the Earth. And it also took a little while before Beelzebub really came down on his first voyage.

Stephanie Sable: Was I implying that?

MR. NYLAND: No. I'm only warning you about it. It is a good thing that you said that you found out for yourself that you couldn't do it, because there were too many thoughts.

Stephanie Sable: But that's what I was trying to get to. Well, see, that's what I mean that when I became--just started doing that it lessened the thoughts because they were not all scattered, they were just--I became absorbed in that. And so then, because it was simpler, then I could try and Work then, 'cause I didn't care that much about the s--I'd--I think fascinated is the wrong word. I wasn't. But the thoughts were less.

MR. NYLAND: Which thought?

Stephanie Sable: I--I wasn't thinking about all kinds of things. I wasn't thinking hardly at all....

MR. NYLAND: No. But the thoughts were more concentrated on getting the thing clean. The thoughts were still there.

Stephanie Sable: At that time I couldn't Work, but what I mean is when I was actually doing it. There was more unity with myself.

MR. NYLAND: With yourself. Unconsciously.

Stephanie Sable: Right.

MR. NYLAND: Yeah. So, that doesn't help. Unity for oneself only helps when the three centers are combined sufficiently, all with one, that out of that really comes one's wish. And that wish is connected with what I wish to become, using then myself in this state of unity as an indication of how I should be; having that kind of experience, then I have, you might say, a sample towards which I want to Work. Then it is possible, but not when I'm still detailed, engaged, in cleaning up a-a coffee pot or whatever it may be. You see what I mean?

Stephanie Sable: Yeah. I-I-I see what mean-we-we could it isn't --wouldn't do any good to argue about that time, but-but what your---O.K.

MR. NYLAND: I would not even do it. Because I would once and for all find out it's not the right time to Work. If I want to concentrate on doing certain things right, I may as well have the idea that that is going to be an unconscious state. For a long time. It can produce wishes to want to Work, because the emphasis is even more on the unconsciousness.

Stephanie Sable: O.K. So all--so what your tryin' to say that I should simply do is that simply Work at the times when I don't

have any thoughts or feelings and when I'm real simple.

MR. NYLAND: That's right. Only Work when you can.

Stephanie Sable: O.K.

MR. NYLAND: That's right.

Bob Bowman: Mr. Nyland.

MR. NYLAND: Yeah.

Bob Bowman: Uh--could I add a question to that.? This is Bob. I've found that at time that uh-by being more unified in what I was doing as an unconscious human being, uh--that it put me in a better state of equilibrium where I wasn't so scattered and that from that state it's sometimes possible to go into a Work attempt....

MR. NYLAND: No. No. I think it is quite true that you can--you can get into a state of better equilibrium. I think it is still very much unconscious. At that time, of course, because of the equilibrium, and certain thoughts being eliminated,,there's more possibility of having a thought or a wish about Work, but the state itself is not sufficiently conducive, because there is something in one, unconsciously, that still wants to maintain that state of equilibrium because it is, I would almost say, soothing.. And in order to be able to Work there has to be a very special effort made to use that state for an entirely different purpose. When you start to introduce impartiality into a state of being involved and that involvement takes one up and, although satisfactory for ordinary life it is entirely wrong for that extra-ordinary attempt of becoming free from partiality. I would not use it. The rest is a thought and a feeling every once in a while

comes up. And of course logically, any time that I am in a certain state of equilibrium I start to compare it with that what I wish to become as a conscious and conscientious Man. But, I think it's the wrong description.

Bob Bowman: Uh--

MR. NYLAND: But--yeah?

Bob Bowan: Couldn't one make an attempt when one makes that comparison, particularly when that--that state of equilibrium is compared with, say the state of being out of uh--being completely scattered, uh--isn't there a tendency if one isn't too involved in that state itself to make a wish and to actually convert that energy uh--into an Awareness?

MR. NYLAND: As I say, you can have the wish; I think it is very difficult to convert it into the actuality of an "I" existing and being Aware of you. But one can always try it.

Bob Bowman: I feel in those instances though, I'm more simple than ordinarily when my three centers are scattered.

MR. NYLAND: That is right. You eliminate the multiplicity of the many thoughts, and you have then now all together a little bit bound in one perhaps, an aim of being more harmonious within the three centers. I think that's true. But that doesn't guarantee anything. Because there is nothing there of any kind of Objectivity. So, even the thought or the feeling is talking to you in a state in which you're really not susceptible to such a possibility. To some extent even you're satisfied in being a little bit more harmonious and a little bit more at ease in an unconscious state. There's no question that it can exist, but we are talking about getting out

of that kind of life into something else that has also similar qualities of being at ease and at peace within oneself. But that is not a state like this one on Earth. On Earth one falls a little bit asleep with that, because it is really so nice. And you're happy to have that kind of a state because you needn't be bothered too much by other things. And , of course, by having the three centers more combined you are less vulnerable to attack. I think the state of actually being a harmonious man, in the sense we talked about, is a state of such tremendous activity, and so completely Awakeness it cannot even be compared to any state on Earth of an unconscious, so called, unity.

Bob Bowman: I guess, then, the question that I asked, if that isn't a good time to Work, uh--and it seems to me that such times I am simpler, then when is a good time?

MR. NYLAND: A good time is when the conditions of your own state are so simple that they are actually not active, that they are so lowly; low or reduced to practically nothing that all the centers have to be used to maintain yourself and no more. That you take care of then of the blood stream and your breathing; without paying much attention to it, you reduce the thoughts which are, maybe, multi--multiplied by many thoughts to practically nothing, of no particular interest, if you can do that by means of draining or whatever it may be, and that you have out of your feeling only one real wish, that is, to create something that is Awake. And that is the time then when one has much greater success, because you don't have to counteract the influences of an unconscious existence, which, at such a time is such a low level that it doesn't

require, practically, it doesn't consume much energy, and as a result there is much more energy available for the wish, and I doubt even much, that you have to convert it. It is something that it becomes so obvious that the state of simplicity in which one then for a little while, wants to live is so definitely for the creation of an "I", that for the "I" it is easier to start to exist, and even to maintain itself.

Bob Bowman: But you would say in that state that you really, uh, you wouldn't be uh, a unified state uh, in an unconscious....

MR. NYLAND: I think much later, the unification of the centers, in the sense of Work on oneself, have to go through a long period of the development of such centers. It is alright to try to combine then, but that always will remain unconscious. What we are talking about, of really becoming harmonious, is that the centers are developed to full grown bodies. And that will take quite some time before they have grown up and actually could start functioning.. But then, that kind of a unity is not to be compared anymore to any state of each little center. A center is only a small beginning for the body.

Bob Bowman: I guess I have one other practical question....

MR. NYLAND: You see, the world is so differnt. An unconscious world cannot be compared to a conscious one.

Bob Bowman: Yes, I see what you are saying.

MR. NYLAND: You understand what I mean.

Bob Bowman: I--I understand.

MR. NYLAND: Yeah.

Bob Bowman: Uh, from a practical standpoint: if I'm in a unconsciously

a more unified state that uh, at least is more in equilibrium compared to my more scattered states, uh, then from a practical standpoint if the time allowed, then it would be a good idea at that time to drain, or be--try to become much more simple then--then....

MR.NYLAND: Ya. That's right. You have to give your "I" a chance to grow up. So, you want to create conditions in which this "I" has to grow up as the most fertile soil in which it can start to grow; you don't want any weeds around. So you clear it up as much as you can. And, almost you make the soil as pure as you can. And then the conditions are such that you only have to attend to the condition of the soil that it remains pure and then the possibility of the aliveness in "I" will make it uh, develop. It's always the best time when one wants to develop an "I" to give it the best chance in the world, and I say many times it is in the early morning at the time of dawn and in the evening at the time of twilight. Always the best times. But, I say, that is my experience; I think it can be born out by other people if they really want to try it. The other times,of course are always possible, but they are not as efficient. If I'm interested in efficiency, utilization of energy so that I get the greatest advantage from them by using the minimum amount of energy then, of course I have to--I have to uh, find out the different conditions of my own body, or my own personality in which such a process can take place most efficiently. And my suggestion is simply the use of that time.

Bob Bowman: If--I think I--I'm now thinking back from my own

experience, uh--have at least partially verified that uhm, perhaps by accident but, in certain cases where I've been out of equilibrium with myself, I'm engaged in an activity that is meaningful to me that increased my uh, joy of being alive, and that then, at a latter time, uh, it was possible to Work when I was gotten through that stage and was much more simple.

MR. NYLAND: Yeah.

Bob Bowman: Uhm, where--as before it was absolutely impossible--I didn't even want to Work....

MR. NYLAND: No.

Bob Bowman: ...when I was out in harmony with myself.

MR. NYLAND: That is quite right. Gradually one becomes wise enough not to attempt it. It is as if when one is engaged in something that is partly enjoyable or partly, let's say, it can even be suffering, it requires too much energy; very much comparable to mid-day of a day when the sun shines, or to midnight when it is complete dark. The times to Work is when gradually that kind of a state becomes less and less and therefore I am less and less bound. And there is a certain point as if I come down from a mountain, half way, where there is a chance of that what is still in existence can be matched by my wish to Work. I don't wait until I get to the bottom and I don't start when I'm at the top, but when I'm half way; and I say that is, for instance, the period of twilight, or the period of dawn. One can explain that even more because, I know there are certain conditions of the sun and light itself when they are extremely help for Work. And they cannot exist in the over-heated rays of noon. The infra-red

rays will not help my Kesdjanian body. What has to help me is the chemcial change _____. They are in the ultra-violet range of the spectrum. And that kind of part of the spectrum exists on--in dawn. And it exists in twilight much more. That is why it is a more conducive period. But, it has to be verified by each person. I can only give you what I know functions.

Bob Bowman: That's very helpful, thank you.

MR. NYLAND: You see? Yeah. Alright.

Dick Joos: Mr. Nyland?

MR. NYLAND: Yeah.

Dick Joos: Uhm--in this period of time, particularly since Arlene has been here, we've made a very--very much more of an effort to really try to have movements at a better level than we had before. And in trying this, there's something I really wanted to ask you. You've talked many times about moderating a meeting and what was necessary. Can you say--can you talk about what is necessary to do in a class in relation to Movements. And, can you make something that we can clearly aim for and look back at that when we have questions in ourselves....

MR. NYLAND: Yeah, I can give some ideas, Dick, I do not know if it would be the right time now to talk about it, particularly since, as a result of certain events on the East coast where we had the film showing. I was--it was necessary to talk about Movements in a certain way and there are a couple of meetings where a great deal of time was devoted to the place of Movements and the attitude one should have also in conducting it and trying to teach them. I think it would be useful to listen to. At the same time, the question of how to teach a Movement; how to be in front of a

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class of people; how actually to teach, period, is something that is quite different from the reception. So, it is a difference between listening, even wanting to Work as a result or, even wanting to do Movements as a result, as that what is necessary in giving. In one case it is only receiving, in this case it's giving. The gift has to be adjusted to the condition of that what can be taken. And therefore the level of any kind of teaching always has to be on the level of those who will want to receive. And, that in order to increase the reception of such possibilities something has to take place in those who are willing to receive who are there, let's say, as the pupils who have to be taught. And it is one of the requirements of the teacher to find ways and means of touching that what is willing to be open and receive, and it doesn't matter what kind of knowledge it is--it may be about Movements; it may be about Work; it may be about any kind of a science. That, I think, is the greatest difficulty for anyone leading a class, moderating it, or at least having the responsibility. How can I reach a group? How can I reach a person when there is a question asked? In what particular state so I have to be to give enough of that kind of energy, reaching a person in a certain state at a certain point where it can be received willingly and where that energy then as received can be turned into a wish for self perfection? You see it is a complicated problem?

Dick Joos: Yes

MR.NYLAND: But you see in what direction the solution is.

Dick Joos: How am--how am I attempting to be that sensitive?

MR. NYLAND: By doing that--hmmhmm--and finding out that you are or you are not. How does one know about Work? You find out as result. What is it you have to be when one Works? The acquisition of more knowledge about oneself, which knowledge has to be impartial. How do I know in teaching that I reach someone? When that other person actually is cor--is responding to that what has been said, and it becomes apparent in the way they carry out a movement. In a general way, I am dependent on the behavior of anyone who's receiving some kind of food; physical food, alright, a person become healthy. Psychological food, a person becomes more in equilibrium and perhaps, joyful or having more wish to live or less and less bothered by the different things of life. Any kind of a definition you can use for it, but always has to be that what is a result of a certain kind of teaching for a person who receives it and then affects his life. It's Ashiata Sheimish--Shiemash in a different way. It's quite obvious you want to,to affect hundred people. But the difficulty then--there was a little bit more--that any one of the hundred, could affect another hundred. So, you have to produce something that is very much alive, and then in that aliveness is wishing to help others and to become communicative regarding someone else. It doesn't go that far with movements because it stops with the person performing the movement. But, if he does it right he also becomes an example for anyone else looking at him, particularly when he does it with enthusiasm and real determination to do it correctly, that then his body, already, his whole personality, starts to ooze out this particular property

of wishing to it right in such a way that anyone who is an observer can see it.

Dick Joos: Yes.

MR. NYLAND: Alright?

Dick Joos: Yes.

MR. NYLAND: Much depends on the enthusiasm that can be given, when that what is enthusiasm is given honestly. So that when one receives enthusiasm you look at the source and there is no difference between one and the other. Then you have trust. Yeah, does that....

Dick Joos: Thank you.

MR. NYLAND: ...help a little bit?

John Metz: Mr. Nyland?

MR. NYLAND: Yeah.

John Metz: This is John Metz.

MR. NYLAND: Yes, John.

John Metz: Uhm, in the last uh, few months I've noticed that the greater quantity of the attempts that I've made to Work has shifted from uh, periods that I've specifically set aside to try to create an "I" into uh, other times during my day when I'm, say, walking up a hill to my house or when I'm uh, opening the door to my truck or at times even talking to people when the thought of Work comes to me and then I try to have an "I" present to me. And, uh, it seems as though the attempts, the results from those attempts, are not as clear and distinct as the others. And, uh, but there seems to be somewhat more natural....

MR. NYLAND: Yeah, I think that's right. In the beginning one creates, to some extent, unnatural conditions in order to have

whatever energy there is for that kind of a wish of an 'I', t--to be used as well as one can to--as not to have distrubances which might affect it. So, I call that simply, unnatural condition; for instance, I want to Work while I'm walking and I find that while I walk I lose it, then I say I'll slow down, which is unnatural because my natural way is to continue to walk in a certain rhythm, but I slow down in order not to spend too much energy for the unconscious purpose and enough then is left for the wish for an 'I'.

Now if I start to apply, as a result of having a thought about Work, in different conditions of myself, I'm only following that what is required in order to give the 'I' a chance to obtain total knowledge of me, and not in special cases. And, therefore, I will now have this 'I' observe me in conditions even when I'm talking or when I am doing ordinary things naturally hoping that this 'I', when it starts to observe me, will remain in existence as much as when I created special conditions for the existence of it. So, it is quite possible that in such a case there is a little diminishing ability on the part of the 'I' because, the conditions are different. But, after some time there will again be the chance athat the 'I' can exist, as it were, in its full glory, the same way as I had at the very beginning.

And, of course, that is the way Work has to take place. It has to be spread over the totality of myself during the whole day, at any one time; ideally, of course, always. But, before I reach that I take only the times that it is possible for this 'I' to begin and to keep alive a little bit. And I look always as an 'I'--

at an 'I' in the beginning as just two cells, not much more. That's the maximum that I can create of that kind of a quality. But, I also know that an 'I' when it starts to grow up, those two cells start to divide themselves the same way as any kind of a growth, and that after some time there are ten thousand of them and maybe more after the 'I' has grown up to the fulfilment of maturity.

See, it's logical. During the time that Jesus started to teach, it took him thirty years before he actually started to teach to others. And, before that he was with the Essene brotherhood, and there was only one time that he actually emerged; at twelve years age, and he went to the temple and told the Pharisee and the Saducees and all the wise men about his own wisdom and then he went back again to the desert as--as--to continue. We have to go through similiar processes. An 'I' is not there, it's not born over night, but it has to develop and the conditions have to be given. And then, gradually, the object, which is me, and sometimes in a very simple time, like being dependent on the twilight or the dawn, now it's going to be observed; in all kind of conditions of my human behavior. That will give the 'I' a strength and more acquainted--acquaintance with the totality of myself. And, for myself, I will become observed so that I obtain knowledge, actual knowledge, absolute knowledge about what I really am in all kind of condition and phases of my own life.

So, the process is right; what you described. But, that gradually the different things will change. Look at the development of an 'I' as something that's going to be my companion, and not only friend, but counselor afterwards. I want to have trust

in that kind of a--call it a person or an entity-- and I would like it to be with me all the time, really, to protect me or at least to give me ad--advise at the proper time; I've called it participating into my life. But, in that particular state this particular 'I' is entitled to know all of me, not just when I'm in--in light, also when I'm in dark; at times when I lose myself in anger; at times when I'm overjoyed. All the time I want this 'I' to see that that is the way my life is being expressed. And it's not that this 'I' couldn't do that on its own, but the 'I' becomes interested in me as my life being expressed in my-- as my personality. And, therefore, this 'I' has a very special task, not only to recognize life, that's how it starts, then it knows there is something there that ought to be observed and from that this 'I' becomes much a' much more acquainted with the forms in which this life is being expressed by me. And, after some time, it's not only the physical behavior; it will be: what is this feeling center doing--also life being expressed. After that, what are the thoughts doing?--also expressed as forms of life in thought processes or mental processes or thought forms. And then, me, in conditions of ordinary life to which I react and an enormous amount of variety of different ways of how I spend my life energy, my time, all of that, all of that becomes, as it were, known to this 'I'. When it starts living with me there is no end to it.

So, what your talking about, it's right, of course it will happen. And there will be changes. All the time the scenery will change, because you, as an object, will want to be observed in different states of you as a different object. You, as an

object, will turn around and say, "now, observe me this way", and then you say, "now I'm bending down, now observe me as I bend down", and now I am shaking hands with someone, "please observe me while this body is shaking hands with another body." You understand what I mean.

John Metz: Yes.

MR. NYLAND: It's quite right. But, ther's a beautiful long road ahead, and you'll never ru--run out of material. An endless journey.

John Kelley: Mr. Nyland?

MR. NYLAND: Yeah?

John Kelley: Uhm, John Kelley.

MR. NYLAND: Yeah.

John Kelley: I've had experiences at times after uhm--I believe that I've had an Awareness. I understand that this aim of it is just to create an 'I' that observes me my existence impartially at that time. But, afterwards...

MR. NYLAND: It's really more than that, isn't it?

John Kelley: Impartial.

MR. NYLAND: Yeah. The observation process has to be in connection with impartiality, in connection with simultaneity. But what is the aim for observing?

John Kelley: The aim is to--to try to know myself better.

MR. NYLAND: Good. So, if you put it on that basis, you want to acquire self-knowledge.

John Kelley: Yes.

MR. NYLAND: Right?--That answers already: have you in your attempts

acquired self-knowledge?

John Kelley: I uh--I think sometimes, but very seldom.

MR. NYLAND: Yeah, that's alright, as long as you know the taste of what is meant and particularly when it is self-knowledge of your real self, which is, of course, a pure knowledge, which answers to the purpose of--of the characteristics of impartiality and the registration being at the same time as it happens and so forth. But, the real reason is that I get knowledge of myself actually the way I am without any further question and in the absolute sense, that's it. Then I will use that kind of knowledge of myself for another purpose; a wish to grow up. So, there's much more connected with it than just a little observation process. You understand what I mean? That's only the beginning.

John Kelley: Ye--yes, I do.

MR. NYLAND: Right.

John Kelley: And sometimes when I have uh-when I believe that my 'I' has observed uh--impartial my existence at that time, I've had afterwards uh--it seems almost like an increased amount of energy occurring. It's not something I-I--that I try to expect but, that occurs sometimes.

MR. NYLAND: Yes. It can be.

John Kelley: I wonder if that's uh--if that's even a result or whatever.

MR. NYLAND: No. I wouldn't call it a result. It's a result to some extent of a loosening up of certain things in a new way which is different from the ordinary monotony of unconsciousness. I think it's wonderful that it gives you some result that you feel

you're more alive and that wnats to be expressed. That in itself is a--is an uh--additional uh--product--you might--a bi-product. The main product is knowledge of yourself. And all the rest will come, which ever way it will take, doesn't matter. So, if you have it and you can enjoy it--but, also, I would say if it is a result of that kind of attempt, then use it for the continuation of an attempt. You want an 'I' not just as a little moment--momentary flash existing, because that is a drop in the bucket. An 'I' has to stay there. And, it has to --re--to keep on observing you all the time--if possible. And we are a long way off from that kind of continuation. Still, that is the aim.

John Kelley: I understand.

MR. NYLAND: You understand. An 'I' that comes every once in a while as a little flash is certainly not able to do anything regarding the unconscious condition of myself. But, if I have a factory and every day I come into ev--each department and to see what is going on. As you know, the eye of the master fattens the horse. So, if I am that attentive to see, then at least I can expect some results. But, if I just appear once a month when the monthly report is due, the factory is going to run on it's own without my help. Try to look at it much more from that standpoint: that you are engaged in something of--of a greater period of length of an 'I' or Consciousness existing; otherwise you will not build anything. A little flash in the pan doesn't make--make your food even hot.

John Kelley: Thank you.

MR. NYLAND: Alright. Well, is that the end--bitter or not?

Continue tomorrow if you like even at lunch we can have questions. Let's try to exhaust all the different question that you might have, that perhaps we can find some answers for. It will be useful to everybody and if that's the case, everybody has to help. Bring questions from your own experiences and when we can talk about it, it may become profitable for your neighbor. So good night. I hope to see you tomorrow. Good night.

END OF TAPE